

PART I

الْبَابُ الْأَوَّلُ

عَظَمَةُ رَحْمَةِ اللَّهِ تَعَالَى

CHAPTER ONE

ON THE INFINITE MERCY OF ALMIGHTY
ALLAH

THE MERCY OF ALLAH ﷺ IS VAST AND ALL-ENCOMPASSING, FOR He made it incumbent upon Himself. That said, He has not extended its honour in the life to come to those who disbelieve in and reject Him—even though it is true that He shows mercy to them in this life. For such disbelievers, He shows mercy through provision, health, wealth, children, and so on. For this reason, the servants of Allah must show delight in Allah's mercy and must never despair of it, for none despairs of His mercy save the disbelievers.

The revealed texts that detail Allah's mercy, whether in the Holy Qur'an or the noble Prophetic traditions, are vast in number. While unique points have been placed under a separate subheading to acquaint the reader and make it easy for him to memorize, a summary of the various manifestations of Allah's mercy has been given in the conclusion.

1.1 ALLAH HAS WRITTEN MERCY UPON HIMSELF

Allah ﷺ has informed us that He has written mercy upon His Ineffable Self. Allah ﷺ said,

﴿فُلِّمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ فُلِّلَهُ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«Ask (them this question): 'To whom belongs whatever is in the heavens and the earth?' And (then) proclaim (this as well): 'Allah's it is.' He has made mercy incumbent upon Himself (as a gracious obligation).»¹

He also said,

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَائِتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ رَبُّ مَنْ عَمِلَ مِنْكُمْ سُوْءًا بِجَهَلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ﴾

¹ Qur'an 6:12.

﴿And when those who believe in Our Revelations come to you, then say (affectionately): ‘Peace be upon you!’ Your Lord has made mercy incumbent upon Himself (as a gracious obligation). So whoever from amongst you commits some evil out of ignorance (or suspension of discretion) but later turns to (Allah in) repentance and amends (himself), then surely He is Most Forgiving, Ever-Merciful.﴾²

Allah has made mercy incumbent upon Himself out of His Divine largesse, bounties, and grace for His creation.

1.2 ALLAH IS THE LORD OF MERCY

Allah Most High also informed us that He is absolutely free of needs, independent of His creation, yet at the same time He is the Possessor of Mercy and is compassionate towards them and is the Lord of mercy. Allah Most High said,

﴿وَرَبُّكَ الْغَنِيُّ ذُو الْرَّحْمَةِ﴾

﴿And your Lord is Self-Sufficient, Lord of (great) mercy.﴾³

He also said,

﴿وَرَبُّكَ الْغَفُورُ ذُو الْرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابُ﴾

﴿And your Lord is Most Forgiving, Full of Mercy. If He had to take them to task for their doings, He would certainly send the torment upon them quickly.﴾⁴

In this verse, Allah mentioned the word mercy in the definite form with an *alif* and *lām* [*al-rahma*] to show that He is the possessor of all forms of mercy.

1.3 ALLAH IS THE OWNER OF MERCY

One of the many manifestations of Allah’s vast mercy is the fact that

² Ibid., 6:54.

³ Ibid., 6:133.

⁴ Ibid., 18:58.

He is Compassionate and the Owner of Mercy, and that no one else owns it. None owns its treasure-stores save Him, the Most High. It is uniquely His and no one can contend it with Him. There are numerous verses in the Qur'an that bear this out. Allah Most High said,

﴿أَمْ عِنْدُهُمْ خَزَائِنُ رَحْمَةِ رَبِّكُمُ الْعَزِيزِ الْوَهَّابِ﴾

﴿Do they have the treasures of the mercy of your Lord, Who is the Almighty, the Most Benevolent?﴾⁵

Just as He alone owns its treasure-stores, He bestows it upon whomever He wills among His servants. This is why He ascribed it to Himself in the verse,

﴿يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ﴾

﴿And Allah especially chooses whom He pleases for His mercy.﴾⁶

He also said,

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا﴾

﴿Whatever of (the treasure of) His mercy Allah opens to mankind, there is none who can withhold it.﴾⁷

1.4 ALLAH SHOWS MERCY TO WHOM HE WILLS

Since Allah ﷺ is the Owner of Mercy, He shows mercy to whom He wills and veils others from it as He wills. This is because Allah alone is the disposer of affairs who manages the cosmos, and it is based upon a wisdom that He knows. Allah said,

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَاءُ يَرْحَمُكُمْ أَوْ إِن يَشَاءُ يُعَذِّبُكُمْ﴾

﴿Your Lord is Well Aware of your state of affairs. If He wills, He may have mercy on you, or if He likes, He may

⁵ Ibid., 38:9.

⁶ Ibid., 2:105.

⁷ Ibid., 35:2.

torment you.»⁸

He also said,

﴿بُعَذْبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ﴾

«*He torments whom He wills and shows mercy to whom He pleases.»⁹*

1.5 ALLAH IS THE ALL-MERCIFUL, THE COMPASSIONATE

To further explain Allah's infinite mercy, let us consider the fact that His names include the Most Compassionate (al-Rahmān) and Ever-Merciful (al-Rahīm). Although Allah ﷺ described His exalted Prophet ﷺ as Rahīm, and also described other people as *rahīm*, He uniquely possess the name al-Rahmān. No one shares with Him in this name. There are numerous Qur'ānic verses that mention these two noble names.

The Name al-Rahmān is mentioned by itself in the Qur'ān fifty-seven times, the name al-Rahīm is mentioned by itself in the Qur'ān ninety-five times, and the quality *rahīman* is mentioned twenty times. As for the combination of al-Rahmān and al-Rahīm, it occurs 113 times, corresponding to the number of chapters in the Qur'ān, apart from *Sūra Tawba*. How many times does the word occur if we are to include the word mercy (*rahma*) and its derived forms? Undoubtedly, the number will increase, and all this proves the infinite mercy of Allah ﷺ.

And indeed, if the servants were to dedicate themselves to their Lord, they would find Him All-Forgiving, Most Merciful. Allah ﷺ said,

﴿وَمَن يَعْمَلْ سُوءًا أُو يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا﴾

«*And he who commits evil or wrongs his own soul and then*

⁸ Ibid., 17:54.

⁹ Ibid., 29:21.

seeks Allah's forgiveness will find Allah Most Forgiving, Ever-Merciful.»¹⁰

1.6 ALLAH IS THE MOST MERCIFUL OF THOSE WHO SHOW MERCY

Moreover, Allah ﷺ is the Most Merciful of those who show mercy. There is no one more merciful than Allah, and how could that be, when it is He who created the Creation, gave them that description, and sent down to them one part of the one hundred parts of His mercy in order for them to show mercy to one another.

Allah ﷺ said,

﴿وَقُلْ رَبِّ أَغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

«And submit: 'O my Lord, forgive and have mercy, and You (alone) are the Best of those who have mercy.'»¹¹

This was clarified by all the Prophets and Messengers ﷺ, which is why they all addressed Allah with that formula. There are many Qur'ānic verses that mention this. Allah said,

﴿قَالَ رَبِّ أَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

«Mūsā (Moses) said: 'O my Lord! Forgive me and my brother and admit us to (the Embrace of) Your Mercy and You are the Most Merciful of those who show mercy.'»¹²

He also mentioned that Ya'qūb ﷺ said,

﴿فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

«Then Allah alone is the Best Protector, and He alone is the Most Merciful of all the merciful.»¹³

¹⁰ Ibid., 4:110.

¹¹ Ibid., 23:118.

¹² Ibid., 7:151.

¹³ Ibid., 12:64.

He also said,

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ وَأَتَى مَسَنِيَ الْصُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿And (call to mind the account of) Ayyūb (Job) when he called out to his Lord: 'Misery has laid a hand on me, and You are the Most Merciful of all the merciful.'﴾¹⁴

And the exalted Prophet ﷺ explained Allah's vast mercy and the fact that He is the most merciful of those who show mercy. There is a hadith reported from Abū Sa'īd al-Khudrī ﷺ in which the Prophet ﷺ spoke about the believers' beatific vision of their Lord on the Day of Resurrection, and their intercession for their brethren who are in the Hellfire. At the end of the hadith, the Prophet ﷺ said,

فَيَقُولُ اللَّهُ: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ الْبَيْوَنَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَقُولْ إِلَّا أَرْحَمُ الرَّاحِمِينَ.

So Allah ﷺ shall say, 'The angels have interceded, as have the Prophets and the believers, and their remains none but the Most Merciful of those who show mercy.'¹⁵

This was narrated by Muslim.

Just as the noble Prophet and Chosen One ﷺ explained that Allah is the Most Merciful of those who show mercy, he also explained that Allah is more merciful to His creation than a mother is to her child. 'Umar b. al-Khaṭṭāb ﷺ said,

قَدِمَ عَلَى النَّبِيِّ سَلَّمَ سَيِّدِ امْرَأَةً مِنَ السَّبِيِّ قَدْ تَحْلُبُ ثَدِيهَا تَسْقِي. إِذَا وَجَدَتْ صَبِيًّا فِي السَّبِيِّ أَخَذَتْهُ فَالصَّقَّتُهُ بِيَطْهَرَهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ ﷺ: أَتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحُهُ فَقَالَ: لَهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدَهَا.

¹⁴ Ibid., 21:83.

¹⁵ Set forth by •Muslim in *al-Šaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: "Knowing the Routes of Transmission," 1:170 §302.

Captives came to the Prophet ﷺ among whom was a woman whose breast was oozing with milk. When she found a child among the captives, she took it and put it upon her breast to suckle. The Prophet ﷺ asked us, 'Do you think this woman would cast her child into the fire?' 'No' we said, 'she will not do that as long as she is able.' Allah's Messenger ﷺ said, 'Allah is more merciful to His servants than this woman is to her child.'¹⁶

This is agreed upon.

The phrase 'to His servants' refers to His believing servants, since there is another narration from Anas ﷺ of the same hadith in which the Prophet ﷺ said,

وَلَا إِلَهَ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ.

By Allah, He would never cast His beloved in the Fire.¹⁷

1.7 ALLAH'S MERCY IS BOUNDLESS AND ENCOMPASSES ALL THINGS

Allah ﷺ has informed us that His mercy encompasses everything in existence—be it animate or inanimate—whether animal or human or angel or jinn. Allah said,

﴿فَإِنْ كَذَّبُوكُمْ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ﴾

«Should they belie you, then say: "Your Lord is the Lord of infinite mercy."»¹⁸

Allah also recorded the angels' saying,

¹⁶ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Adab* [The Manners], Ch.: "On Showing Mercy to a Child and Kissing and Hugging Him," 5:2235 §5653; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Tawba*, [The Repentance], Ch.: "On Allah's Vast Mercy, and That is Precedes His Wrath," 4:2109 §2754.

¹⁷ Set forth by •Ahmad b. Ḥanbal, *al-Muṣnād*, 3:104, 235; •Abū Ya'la, *al-Muṣnād*, 6:397 §3747; •al-Ḥākim, *al-Muṣṭadrak*, 1:126 §194, 4:195 §7374; •al-Haythamī, *Majma' al-zawā'id*, 10:213, 383.

¹⁸ Qur'ān 6:147.

﴿رَبَّنَا وَسَعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِيمُ عَذَابَ الْجَحِيمِ﴾

«O our Lord, You encompass everything in (Your) mercy and knowledge. So forgive those who turn to You in repentance and follow Your path and protect them from the torment of Hell.»¹⁹

So just as Allah ﷺ encompasses His Creation in knowledge, He swathes them in mercy. His mercy is infinite and cloaks the entire Creation.

1.8 ALLAH'S MULTIPLIED MERCY FOR THE BELIEVERS

Allah ﷺ has honoured His believing servants who are Godfearing and who believe in His noble Messenger ﷺ by multiplying for them His mercy. Allah said,

﴿يَأَيُّهَا الَّذِينَ ءامَنُوا أَتَقْوُا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

«O believers! Become Godfearing and believe in His (Esteemed) Messenger (ﷺ). He will bless you with two portions of His mercy and will bring about light for you to walk in (in the world and in the Hereafter) and will forgive you. And Allah is Most Forgiving, Ever-Merciful.»²⁰

Indeed, Allah ﷺ has bestowed light and forgiveness on this community.

¹⁹ Ibid., 40:7.

²⁰ Ibid., 57:28.

1.9 THE PROPHETS ﷺ SUPPLIQUE ALLAH TO ENVELOP THEM IN MERCY

The Prophets ﷺ are the most knowledgeable of the people when it comes to their Lord Most High and His vast mercy. This is why we find that they would often supplicate Allah, asking Him to envelop them in mercy. And Allah certainly responded to their supplications and they obtained the mercy they sought after. Allah ﷺ said,

﴿قَالَ رَبِّيْ أَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿Mūsā (Moses) said: "O my Lord! Forgive me and my brother and admit us to (the Embrace of) Your Mercy and You are the Most Merciful of those who show mercy."﴾²¹

Allah also said,

﴿وَأَيُوبَ إِذْ نَادَى رَبَّهُ وَأَنِّي مَسَّنِي الْصُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿And (call to mind the account of) Ayyūb (Job) when he called out to his Lord: "Misery has laid a hand on me, and You are the Most Merciful of all the merciful."﴾²²

And He also said,

﴿وَقَالَ رَبِّيْ أَوْزِعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ

﴿أَعْمَلْ صَلِحَّا تَرْضَلِهِ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الْصَّالِحِينَ﴾

﴿And he (Sulaymān [Solomon]) submitted: "O Lord, keep me by Your bestowal firm on it that I remain ever-thankful for Your favour You have conferred on me and on my parents, and I do such pious deeds as You are pleased with, and admit me by Your mercy amongst Your pious slaves enjoying exceptional nearness to You."﴾²³

²¹ Ibid., 7:151.

²² Ibid., 21:83.

²³ Ibid., 27:19.

Allah also said about some of His Messengers,

﴿وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُم مِّنَ الْمُصْلِحِينَ﴾

﴿And We admitted them to (the embrace of) Our mercy. Surely, they were of the pious.﴾²⁴

1.10 THE RECIPIENTS OF MERCY

It has been mentioned earlier how those who follow the exalted Prophet ﷺ have mercy written for them. Others who shall receive Allah's mercy are those who show mercy to other people, because they are the merciful servants in whose hearts Allah has placed mercy. Here some of the hadith reports that are mentioned speak of those on whom Allah ﷺ shall have mercy.

Usāma b. Zayd ﷺ reported in the story of the demise of the Prophet's ﷺ grandson,

فَرُفِعَ الصَّبِيُّ فِي حَجْرِ النَّبِيِّ ﷺ وَنَفْسُهُ جُثُّ. فَفَاضَتْ عَيْنَا النَّبِيِّ ﷺ فَقَالَ لَهُ سَعْدٌ: مَا هَذَا، يَا رَسُولَ اللَّهِ؟ قَالَ: هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ. وَلَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرُّحْمَاءَ.

The child was placed in the Prophet's lap and its breathing was ragged. Tears fell from the eyes of the Prophet ﷺ and Sa'd asked, 'O Allah's Messenger! What is this?' 'This,' the Prophet ﷺ answered, 'is an aspect of mercy which Allah has put in the hearts of whomever He wishes of His slaves. Allah is only merciful to His slaves who are merciful.'²⁵

This was narrated by al-Bukhārī.

It is also reported by Jarīr b. 'Abd Allāh ﷺ that Allah's Messenger ﷺ said,

لَا يَرْحَمُ اللَّهُ مِنْ لَا يَرْحَمُ النَّاسَ.

²⁴ Ibid., 21:86

²⁵ Set forth by •al-Bukhārī in *al-Saḥīḥ*: Bk.: *al-Mardā* [Patients], Ch.: "Visiting Sick Children," 5:2141 §5331; •Muslim in *al-Saḥīḥ*: Bk.: *al-Janā'iz* [Funerals], Ch.: "Weeping over the Dead," §11.

Allah does not show mercy to those who do not show mercy to the people.²⁶

Abū Hurayra ﷺ said,

فَبَلَّ رَسُولُ اللهِ ﷺ الْحَسَنَ بْنَ عَلَيْهِ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسِ التَّمِيْيِيْ بِجَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ. مَا قَبَلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ، لَا يُرْحَمُ.

Once, Allah's Messenger ﷺ kissed al-Hasan b. 'Alī [his grandson] ﷺ and al-Aqra' b. Hābis al-Tamīmī was sitting in his presence. Al-Aqra' said, 'I have ten children and have not kissed a single one of them.' Upon hearing this, Allah's Messenger ﷺ looked at him and said, 'He who does not show mercy shall not receive mercy.'²⁷

This is agreed upon.

'Abd Allāh b. 'Amr ﷺ reported that Allah's Messenger ﷺ said,

الرَّاجِحُونَ يَرْحَمُهُمُ الرَّحْمَنُ. إِرْحَمُوا أَهْلَ الْأَرْضِ، يَرْحَمُكُمْ أَهْلُ السَّمَاوَاتِ.

Those who show mercy shall receive mercy from the All-Merciful; show mercy to those on earth and the Lord of the heavens shall show mercy to you.²⁸

²⁶ Set forth by •al-Bukhārī in *al-Šāhīh*: Bk.: *al-Tawhīd*, [Divine Unity], Ch.: “On Allah's Saying, *i* Say, ‘Call upon Allah or call upon the All-Merciful; whichever you call to Him belong the beautiful names.’”, 6:2686 §6941; •Muslim in *al-Šāhīh*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: “On the Prophet's Mercy toward Children and Dependents,” §66.

²⁷ Set forth by •al-Bukhārī in *al-Šāhīh*: Bk.: *al-Adab* [The Proper Conduct], Ch.: Kind treatment of the child, kissing him and hugging him, 5:2235 §5651; •Muslim in *al-Šāhīh*: Bk.: *al-Faḍā'il* [The Virtues and Merits], Ch.: “Kind treatment of the family and humility is to your credit”, 4:1808 §2315. Ahmad b. Ḥanbal in *al-Muṣnād*, 2:241 §7287. Ibn Ḥibbān in *al-Šāhīh*, 2:202 §457. al-Bukhārī in *al-Adab al-Mufrad*, 1:46 §91, 99. al-Bayhaqī in *al-Sunan al-Kubrā*, 7:100 §13354.

²⁸ Set forth by •Ahmad b. Ḥanbal, *al-Muṣnād* (2:160); •Abū Dāwūd, *al-Sunan*: Bk.: *al-Adab* [Etiquette], Ch.: “On Etiquette,” §1924; •al-Tirmidhī,

Reported by Ahmad, Ibn Abī Shayba, al-Ḥumaydī, Abū Dāwūd, and al-Bayhaqī, and al-Tirmidhī, al-Ḥākim and al-Dhahabī declared it authentic.

I.II THOSE WHO SHALL TRIUMPH WITH ALLAH'S MERCY

Since all the Creation is Allah's servants and He has free disposal over them, and because He commands them and forbids them with various things, the one who is divinely protected is the one who is enveloped in Allah's mercy—such a person is truly blessed and triumphant. This can only occur when Allah has mercy on someone. The disobedient person is the one who shuns this, and thus the divine mercy does not cover him, and he is the loser.

Allah ﷺ said,

﴿وَمَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحْمَتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿And the one You have saved from (the punishment of) sins that Day, You have indeed shown him great mercy. And that is great success indeed.﴾²⁹

Allah mentioned the words of Prophet Nūh ﷺ who said as he was about to be overtaken by the flood,

﴿قَالَ لَا يَعْصِمُ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

﴿Nūh (Noah) said: 'None can save today from Allah's punishment except someone to whom He (Allah) shows His mercy.'﴾³⁰

al-Sunan: Bk.: *al-Birr wa al-ṣila* [Piety and Familial Integration], Ch.: "What Has been Reported Regarding Mercy toward Muslims," §1924; •Ibn Abī Shayba, *al-Muṣannaf* (8:526); •al-Ḥumaydī, *al-Musnad* (2:269 §591); •al-Khaṭīb al-Baghdādī, *Tārikh Baghdad* (3:260); •al-Bayhaqī, *al-Sunan al-kubrā* (9:41) and *al-Asmā' wa al-ṣifāt* (423); •Ibn Ḥajar al-‘Asqalānī in *Fath al-Bārī* (13:359). This hadith is known as *al-Musalsal bi al-awwaliyya* (the first hadith traditionally transmitted from teacher to student).

²⁹ Qur'ān 40:9.

³⁰ Ibid., 11:43.

He also said,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَوْنَ مُخْتَلِفِينَ إِلَّا مَنْ رَحْمَ رَبُّكَ وَلِنَلِكَ حَلَقَهُمُ﴾

¶And had your Lord so willed, He would have made mankind one Umma (Community. But He has not done so by force. On the contrary, He has given free choice to all to adopt a religion.) And (now) these people will always hold divergent views, except for him on whom your Lord has bestowed His mercy, and that is what He has created them for.¶³¹

Prophet Yūsuf ﷺ said,

﴿وَمَا أَبْرَئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحَمَ رَبِّي إِنَّ رَبِّي عَفُورٌ رَّحِيمٌ﴾

¶And I do not (claim) absolution of my self. Certainly, the self commands much evil except the one on whom my Lord bestows mercy. Surely, my Lord is All-Forgiving, Ever-Merciful.¶³²

Furthermore, all the people have a strong hope of Allah's mercy that they will be kept far from the torment on the Day of Resurrection. Allah ﷺ said,

﴿فُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ مَّنْ يُصْرَفُ عَنْهُ يَوْمٍ إِذْ فَقَدَ رَحْمَهُ وَذَلِكَ الْفُورُ الْمُبِينُ﴾

¶Say: "Surely, I fear the Day of a mighty torment if I disobey my Lord. (So how is it possible?)" He from whom that (torment) is averted on that Day shall have been shown

³¹ Ibid., 11:118-119.

³² Ibid., 12:53.

great mercy (by Allah). And it is this (deliverance on the Last Day) which is an evident success.»³³

We notice that the places wherein mercy is mentioned are varied in their particulars, but they all share one thing in common: that the felicitous and triumphant person is the one who is wrapped in Allah's mercy, and that humans have no free disposal without the mercy of Allah ﷺ.

1.12 TAKING DELIGHT IN ALLAH'S MERCY

Allah ﷺ has sought from His blessed servants whom He has honored and graced with mercy to express delight in it. Allah informs that this is greater than the goods of the ephemeral world and all it contains. He said,

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلِيَرْحُوْا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

«Say: “(All this) is due to the bounty and mercy of Allah (bestowed upon you through raising Muhammad [blessings and peace be upon him] as the exalted Messenger). So the Muslims should rejoice over it. This is far better than (all that affluence and wealth) that they amass.”»³⁴

1.13 THOSE WHOM MERCY SHALL ENCOMPASS

The mercy of Allah ﷺ covers many types of Creation. It embraces the young as it does the old; it envelops the animal kingdom as it does humanity; and it encompasses the righteous in their myriad ranks and stations and every other creation, protecting them from mortal dangers. Now, considering that, it is difficult to delineate all of mercy's recipients. To approximate things, only a few categories from the various classes of believers have been mentioned.

1.14 THE PEOPLE WHO POSSESS FIRM FAITH

Allah said,

³³ Ibid., 6:15–16.

³⁴ Ibid., 10:58.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفَلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفُرُ لَكُمْ وَاللَّهُ غَفُورٌ﴾

﴿O believers! Become Godfearing and believe in His (Esteemed) Messenger (blessings and peace be upon him). He will bless you with two portions of His mercy and will bring about light for you to walk in (in the world and in the Hereafter) and will forgive you. And Allah is Most Forgiving, Ever-Merciful.﴾³⁵

1.15 THE PEOPLE WHO OBEY ALLAH ﷺ AND HIS NOBLE PROPHET ﷺ

Allah said,

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

¶ And persist in obedience to Allah and the Messenger (blessings and peace be upon him) so that you may be blessed with mercy. ¶³⁶

1.16 THE PEOPLE WHO FOLLOW THE QUR'ĀN AND FEAR ALLAH ﷺ

Allah said,

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعْلَكُمْ تُرْحَمُونَ﴾

﴿And this (Qur'ān) is a Book which We have revealed full of blessings. So (now) follow it and fear (Allah) persistently so that you are shown mercy.﴾³⁷

35 *Ibid.*, 57:28.

³⁶ Ibid., 3:132.

³⁷ Ibid., 6:155.

1.17 THE PEOPLE WHO ARE COMMITTED TO SPIRITUAL EXCELLENCE

Allah said,

﴿إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴿Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.﴾³⁸

1.18 THE BELIEVERS WHO HOLD FAST TO ALLAH ﷺ

Allah said,

﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصُمُوا بِهِ فَسَيُدْخَلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا﴾

﴿So, those who believe in Allah and hold fast to His (embrace, Allah) will soon admit them to His (exceptional) mercy and grace and will show them the straight path to (reach) Him.﴾³⁹

1.19 THE PEOPLE WHO CONSIDER WHAT THEY SPEND WILL DRAW THEM NEAR TO ALLAH AND WHO SEEK THE SUPPLICATION OF ALLAH'S MESSENGER ﷺ

Allah said,

﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنِيبُقُ فُرُبَّكِتِ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ إِلَّا إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخَلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿And (yet) amongst these nomads there is (also) one who believes in Allah and the Last Day and considers whatever he spends (in the way of Allah) as a means of nearness to Allah and receiving (the merciful) supplications of the Messenger.

³⁸ Ibid., 7:56.

³⁹ Ibid., 4:175.

Listen! Assuredly, it is a source of nearness to Allah. Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Ever-Merciful.»⁴⁰

1.20 THE PEOPLE WHO PRAY, PAY ZAKAT AND OBEY ALLAH'S MESSENGER ﷺ

Allah said,

﴿وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

«And establish (the system of) prayers and (ensure) the payment of Zakat (the Alms-due) and accomplish (absolute) obedience to the Messenger (blessings and peace be upon him) so that you may be granted mercy (i.e., the blessings of sovereign rule, stability, peace and security may endure and continue).»⁴¹

1.21 THE PEOPLE WHO EXERCISE PIETY FOR FEAR OF TORMENT

Allah said,

﴿وَإِذَا قِيلَ لَهُمْ أَتَقْتُلُوْمَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ لَعَلَّكُمْ تُرَحَّمُونَ﴾

«And (recall) when it is said to them: "Fear that (torment) which is before you and which is behind you so that you may be shown mercy."»⁴²

1.22 THE BELIEVERS WHO DO RIGHTEOUS WORKS

Allah said,

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخَلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ﴾

⁴⁰ Ibid., 9:99.

⁴¹ Ibid., 24:56.

⁴² Ibid., 36:45.

﴿So those who believe and do good deeds, their Lord will admit them to His mercy. That is nothing but an evident success.﴾⁴³

1.23 THE PEOPLE WHO LISTEN TO THE QUR'ĀN WITH EXTREME RESPECT

Allah said,

﴿وَإِذَا قِرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿And when the Qur'ān is recited, listen to it attentively, and observe silence so that mercy may be bestowed upon you.﴾⁴⁴

1.24 THE PEOPLE WHO SEEK ALLAH'S FORGIVENESS

Allah said,

﴿أَوْلَأَ سَتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿Why do you not ask for forgiveness from Allah so that you are shown mercy?﴾⁴⁵

1.25 THE BELIEVERS WHO MIGRATE AND STRIVE HARD IN THE CAUSE OF ALLAH

Allah said,

﴿الَّذِينَ ءامَنُوا وَهَاجَرُوا وَجَاهُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ۝ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾

﴿Those who have believed and have emigrated and have consistently toiled hard in the cause of Allah with their material and human resources enjoy a very high rank in

⁴³ Ibid., 45:30.

⁴⁴ Ibid., 7:204.

⁴⁵ Ibid., 27:46.

the presence of Allah, and it is they who have achieved the ultimate goal. Their Lord gives them glad tidings of mercy from Him and of (His) pleasure and of (those) Gardens for them in which there are eternal delights.»⁴⁶

1.26 THE PEOPLE WHO ARE MARTYRED IN THE PATH OF ALLAH

Allah said,

﴿وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لِمَغْفِرَةٍ مِّنْ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
بَجَعُونَ﴾

«And if you are slain in the cause of Allah or die, Allah's forgiveness and mercy is far better than that (wealth) which you accumulate.»⁴⁷

1.27 THE PEOPLE WHO ARE WELL ENDOWED WITH KNOWLEDGE

Allah said,

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ عَامِنَا بِهِ، كُلُّ مَنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا
أُولُوا الْأَلْبَابِ ⑦ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنَ الْدُّنْكِ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

«And those who are perfectly firm in knowledge say: "We believe in it. The whole (Book) has been revealed by our Lord." And direction and guidance is the share of only those who possess wisdom and insight. (And they submit:) "O our Lord, let not our hearts deviate after You have honoured us with guidance, and grant us mercy especially from Your presence. Truly, You alone are the Great Bestower."»⁴⁸

⁴⁶ Ibid., 9:20-21.

⁴⁷ Ibid., 3:157.

⁴⁸ Ibid., 3:7-8.

1.28 THE PEOPLE WHO BRING PEACE BETWEEN THE BROTHERS

Allah said,

﴿إِنَّا أَمْوَمُنَّا إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.﴾⁴⁹

1.29 THE PEOPLE WHO ARE PATIENT DURING AFFLICTIONS

Allah said,

﴿أَلَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾
﴿أُولَئِكَ الَّذِينَ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ﴾

﴿(They are the ones) who, when afflicted with some distress, say: “Indeed, to Allah we belong and to Him we shall return.” It is they upon whom are bestowed successive blessings and mercy from their Lord. And it is they who are the guided ones.﴾⁵⁰

1.30 THE PEOPLE WHOSE FACES WOULD BE BRIGHTENED BECAUSE OF GOOD DEEDS

Allah said,

﴿وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

﴿But those with (glittering) white faces will be in Allah’s mercy. Therein will they live forever.﴾⁵¹

⁴⁹ Ibid., 49:10.

⁵⁰ Ibid., 2:156–157.

⁵¹ Ibid., 3:107.

1.31 THE BELIEVERS WHO PRACTISE GOOD MORAL AND SPIRITUAL VALUES

Allah said,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أُولَئِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَوَةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ وَأُولَئِكَ سَيِّمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

*«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakat (the Alms-due) and obey Allah and His Messenger (blessings and peace be upon him). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most Wise.»*⁵²

1.32 WHAT BRINGS MERCY TO FRUITION?

There are many things that bring Allah's mercy such as obedience to Allah ﷺ and His noble Messenger ﷺ, Godfearingness, heeding the divine warning and acting accordingly, establishing the prayer and paying the Zakat, frequently remembering Allah ﷺ, seeking Allah's forgiveness, reciting the Qur'an and listening to it, making peace between two parties, and so on. A few are mentioned here.

Allah ﷺ said,

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

*«And persist in obedience to Allah and the Messenger (ﷺ) so that you may be blessed with mercy.»*⁵³

He also said,

﴿أَوَعِجِبْتُمْ أَنْ جَاءَكُمْ ذُكْرٌ مِّنْ رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلَتَتَّقُوا وَلَعَلَّكُمْ تُرَحَّمُونَ﴾

⁵² Ibid., 9:71.

⁵³ Ibid., 3:132.

﴿Do you wonder that direction and guidance from your Lord has come (on the tongue) of a man from amongst yourselves so that he may warn you (of the chastisement of Allah), and that you become Godfearing, and the purpose is that mercy may be shown to you?﴾⁵⁴

He also said,

﴿وَأَقِيمُوا الصَّلَاةَ وَإِذَا كُوَّةٌ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿And establish (the system of) prayers and (ensure) the payment of Zakat (the Alms-due) and accomplish (absolute) obedience to the Messenger (blessings and peace be upon him) so that you may be granted mercy (i.e., the blessings of sovereign rule, stability, peace and security may endure and continue).﴾⁵⁵

He also said,

﴿قَالَ يَقُولُونَ لَمْ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَعْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿(Sālih) said: “O my people, why do you hasten the evil (i.e., torment) before the good (i.e., mercy)? Why do you not ask for forgiveness from Allah so that you are shown mercy?”﴾⁵⁶

He also said,

﴿وَإِذَا قِيلَ لَهُمْ أَنْتُقُوا مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ لَعَلَّكُمْ تُرَحَّمُونَ﴾

﴿And (recall) when it is said to them: “Fear that (torment) which is before you and which is behind you so that you may be shown mercy.”﴾⁵⁷

⁵⁴ Ibid., 7:63.

⁵⁵ Ibid., 24:56.

⁵⁶ Ibid., 27:46.

⁵⁷ Ibid., 36:45.

He also said,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ فَأَصْلِحُوْهُ بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُوْنَ﴾

«The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.»⁵⁸

1.33 THE LOSER IS THE ONE WHO DOES NOT GAIN ALLAH'S MERCY

Since mercy is from Allah ﷺ and He is the Most Compassionate, Ever-Merciful Whose mercy encompasses everything, it follows that the real loser is the one who is not enveloped in this mercy due to him not deserving it. Allah mentioned the supplication of Ādām and Hawwā ﷺ,

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَا مِنَ الْخَسِيرِينَ﴾

«Both of them submitted: “O our Lord! We have wronged our souls. And if You do not forgive us and have mercy on us, we shall certainly be amongst the losers.”»⁵⁹

Allah also mentioned the prayer of Prophet Nūh ﷺ,

﴿قَالَ رَبِّنِي أَعُوْذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِيرِينَ﴾

«Nūh (Noah) submitted: “O my Lord, I seek refuge with You from asking You that of which I have no knowledge. And if You forgive me not and bestow (not) mercy on me,

⁵⁸ Ibid., 49:10.

⁵⁹ Ibid., 7:23.

(then) I shall be of the losers.”》⁶⁰

Allah ﷺ also said,

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، لَكُنْتُمْ مِنَ الْخَسِيرِينَ﴾

﴿So, had there not been Allah’s bounty and His mercy upon you, you would have been wrecked indeed.﴾⁶¹

Allah addressed those who were participants in the slander of Sayyida ‘A’isha ؓ,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَكُمْ فِي مَا أَفْضَلْتُمْ فِيهِ عَذَابٌ عَظِيمٌ﴾

﴿And had there not been Allah’s grace upon you and His mercy in this world and in the Hereafter, severe torment would have afflicted you for promoting that (slander) into which you rushed headlong.﴾⁶²

1.34 ALLAH’S MERCY IS THE SOURCE OF SALVATION

Allah’s mercy is the Creation’s source of mercy, so whoever is averted from the divine punishment—whatever form it takes—and honoured, he is the truly fortunate person. And the one from whom it is not averted has failed and lost. The Qur’ān has revealed,

﴿إِنَّ النَّفْسَ لَآمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّيْ إِنَّ رَبِّيْ عَفُورٌ رَّحِيمٌ﴾

﴿And I do not (claim) absolution of my self. Certainly, the self commands much evil except the one on whom my Lord bestows mercy. Surely, my Lord is All-Forgiving, Ever-Merciful.﴾⁶³

He also said,

⁶⁰ Ibid., 11:47.

⁶¹ Ibid., 2:64.

⁶² Ibid., 24:14.

⁶³ Ibid., 12:53.

﴿مَنْ يُصْرَفُ عَنْهُ يَوْمٌ إِذْ فَقَدَ رَحْمَةً﴾

﴿He from whom that (torment) is averted on that Day shall have been shown great mercy (by Allah).﴾⁶⁴

Allah mentioned the statement of Prophet Nūh ﷺ,

﴿قَالَ سَاءَتِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا يَعْصِمُنِي الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

﴿He (Nūh's son) said: "(Instead of embarking on the Ark) I shall just now take shelter on some mountain. That will save me from the Deluge." Nūh (Noah) said: "None can save today from Allah's punishment except someone to whom He (Allah) shows His mercy."﴾⁶⁵

Allah also said,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ الْأَنَاسَ أُمَّةً وَاحِدَةً وَلَا يَرَالُونَ مُخْتَلِفِينَ ﴿٦﴾ إِلَّا مَنْ رَحَمَ رَبُّكَ﴾

﴿And had your Lord so willed, He would have made mankind one Umma (Community). But He has not done so by force. On the contrary, He has given free choice to all to adopt a religion.) And (now) these people will always hold divergent views, except for him on whom your Lord has bestowed His mercy.﴾⁶⁶

Allah mentioned that the angels say when supplicating for the believers,

﴿وَقَهُمُ الْسَّيِّئَاتُ وَمَنْ تَقِيَ الْسَّيِّئَاتِ يَوْمٌ إِذْ فَقَدَ رَحْمَتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

⁶⁴ Ibid., 6:16.

⁶⁵ Ibid., 11:43.

⁶⁶ Ibid., 11:118-119.

﴿And save them from (the punishment of) sins. And the one You have saved from (the punishment of) sins that Day, You have indeed shown him great mercy. And that is great success indeed.﴾⁶⁷

1.35 THE BELIEVERS' PRAYER FOR MERCY

No created being can stand without need of Allah's mercy. The entire Creation stands in need of it, whether it explicitly states that or not. This is why there are many supplications from the Prophets and Messengers, as well as the righteous people after them, supplicating Allah ﷺ for mercy.

Allah ﷺ mentioned that Prophet Mūsā ﷺ said,

﴿تُضُلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيَّنَا فَاغْفِرْ لَنَا وَأَرْحَمْنَا
وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

﴿(This is just a trial from You) by which You hold astray whom You will and guide whom You desire. You alone are our Guardian, so forgive us and have mercy on us. And You are the Best of those who forgive.﴾⁶⁸

Allah also mentioned that the believers pray,

﴿وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ
الْكَفَّارِينَ﴾

﴿And overlook (our sins), and forgive us and have mercy on us. You alone are our Master and Helper. So grant us victory over the disbelievers.﴾⁶⁹

Allah said, addressing the pious child who treats his parents well,

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الْذَّلِيلِ مِنَ الْرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيَانِي﴾

⁶⁷ Ibid., 40:9.

⁶⁸ Ibid., 7:155.

⁶⁹ Ibid., 2:286.

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﴿And always lower your wings of submissiveness and humility out of soft-heartedness for both of them, and keep supplicating (Allah): “O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).”﴾⁷⁰

And Allah said, addressing His noble Prophet ﷺ,

﴿وَقُلْ رَبِّ أَغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الْرَّحْمَنِينَ﴾

﴿And submit: “O my Lord, forgive and have mercy, and You (alone) are the Best of those who have mercy.”﴾⁷¹

This verse, although addressing the Prophet ﷺ, is an instruction for all the believers.

1.36 WHO DESPAIRS AND LOSES HOPE OF ALLAH'S MERCY?

Since Allah's mercy encompasses everything, and He is the Most Compassionate, Ever-Merciful, no one despairs of it or loses hope save the disbelievers. Allah ﷺ mentioned that Prophet Ibrāhīm ﷺ said,

﴿قَالَ وَمَنْ يَقْنَطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الظَّالِمُونَ﴾

﴿Ibrāhīm (Abraham) said: “Who can lose hope of his Lord's mercy except the strayed ones?”﴾⁷²

Allah ﷺ also said,

﴿وَالَّذِينَ كَفَرُوا إِيمَانِ اللَّهِ وَلَقَاءِهِ أُولَئِكَ يَبْسُوْ مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

⁷⁰ Ibid., 17:24.

⁷¹ Ibid., 23:118.

⁷² Ibid., 15:56.

﴿And those who reject Allah's Revelations and deny meeting with Him, they despair of My mercy. And it is they for whom there is painful punishment.﴾⁷³

Furthermore, Allah ﷺ instructed His servants—righteous or otherwise—never to despair of His mercy. He said,

﴿فُلِّيَعْبَادَى الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Say: "O servants of Mine who have wronged their souls, do not lose hope of Allah's mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful."﴾⁷⁴

1.37 THE DISBELIEVER DOES NOT MERIT ALLAH'S MERCY

Humankind has agreed to bear the trust and has taken the solemn covenant and witnessed in the presence of their Lord Most High that they will be believers. And Allah ﷺ has erected proofs for His existence and unicity, and sent Messengers to remind humanity of the covenant, the trust and faith, so that no one may have any argument. For this reason, whoever disbelieves is undeserving of mercy because he has cast his own self into destruction after the establishment of evidence.

Allah ﷺ said,

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الْصِّرَاطِ لَتَكُبُونَ ﴿٦﴾ وَلَوْ رَحْمَنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَّجُوا فِي ظُغْنِيَّنَاهُمْ يَعْمَلُونَ﴾

﴿And surely, those who do not believe in the Hereafter remain deviated from the (straight) path. And if We have mercy on them and remove the distress that has (afflicted) them, they will become hardened in their transgression,

⁷³ Ibid., 29:23.

⁷⁴ Ibid., 39:53.

wandering disorientated.»⁷⁵

And Allah said,

﴿وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَّاءٍ مَّسْتَحْمِمٍ إِذَا لَهُمْ مَّكْرُرٌ فِي عَيَّاتِنَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا﴾

«And when We make the people relish (Our) mercy after they are afflicted with distress, their plotting immediately begins against Our signs (consigning Our favour to oblivion). Say: “Allah is Swift to punish intrigues.”»⁷⁶

1.38 VARIOUS MANIFESTATIONS OF ALLAH'S VAST MERCY

There are numerous manifestations of Allah's vast mercy. There are so many, in fact, that we are unable to enumerate. However, let us cite ten manifestations to infer the rest.

1.38.1 ALLAH CONDITIONED THE PUNISHMENT AND TORMENT WITH THE SENDING OF MESSENGERS

Allah ﷺ said,

﴿رَمَّا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

«And We do not torment (any people) at all until We send a Messenger (to them).»⁷⁷

And He said,

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرْبَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَّهَا رَسُولًا﴾

«And your Lord does not destroy the towns until He sends to their capital city a Messenger.»⁷⁸

⁷⁵ Ibid., 23:74–75.

⁷⁶ Ibid., 10:21.

⁷⁷ Ibid., 17:15.

⁷⁸ Ibid., 28:59.

1.39 ALLAH HAS NOT BURDENED A SOUL WITH MORE THAN IT CAN BEAR, AND HE HAS PARDONED THEM FOR WHAT THEY ARE UNABLE TO DO

Allah ﷺ said,

﴿لَا نَكِلُّ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿We do not burden any soul beyond its ability to bear it.﴾⁷⁹

There are many legal rulings in the Holy Qur'ān and Prophetic Sunna that indicate this lightening of burden; however, a few are mentioned here to elaborate the concept.

Dry ablution [tayammum] is one example. It is performed when water is absent or difficult to use. There is also the allowance to shorten the prescribed prayers during a journey, the dispensation to pray while sitting for one who is unable to stand, the dropping of the obligation to pray for women during menstruation, as well as the allowance to break the fast during travel and sickness and the obligation to perform the Hajj provided one is capable, and, in general, the lifting of constraint from the blind, the cripple and the ill.

Allah ﷺ said,

﴿لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ﴾

﴿There is no restriction on the blind, nor any blame on the lame, nor is there any sin on the sick.﴾⁸⁰

In addition, Allah has lifted constraint generally from the one who is obliged. Allah ﷺ said,

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾

﴿But he who is forced by necessity and is neither disobedient nor transgressing will not incur any sin on himself (if he eats

⁷⁹ Ibid., 6:152.

⁸⁰ Ibid., 24:61.

that much which is required to survive).⁸¹

Allah ﷺ declared that this entire religion is free of constraint, burden and constriction:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ﴾

«Allah does not want to make things hard for you.»⁸²

Another manifestation of Allah's mercy is that He does not hold the *Umma* to account for what they think inside of themselves, and He does not take them to task for innocent mistakes and forgetfulness and what they are coerced to do. In addition, He does not take a sleeping person, a young child or an insane person to account. All of this is established in the Sunna.

Another manifestation of Allah's mercy is that He forgives all sins with the exception of disbelief and associating partners with Him. Allah said,

﴿قُلْ يَعْبُدُونِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنُطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الْذُنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

«Say: “O servants of Mine who have wronged their souls, do not lose hope of Allah's mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful.”»⁸³

Allah also said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشَرِّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشَرِّكُ بِاللَّهِ فَقَدِ افْتَرَى إِنْهَا عَظِيمًا﴾

«Surely, Allah does not forgive setting up of partners with Him, and He forgives (any other sin) lesser in degree for

⁸¹ Ibid., 2:173.

⁸² Ibid., 5:6.

⁸³ Ibid., 39:53.

whom He wills. And whoever sets up partners with Allah certainly fabricates a horrible sin.♦⁸⁴

1.40 ALLAH FORGIVES WHO REPENTS OF HIS ERROR

One of the elements of this is that Allah accepts the repentance of the penitent unless his sin is polytheism. It also indicates that the door to repentance shall remain open until the sun rises from the west. This also indicates that Allah will grant His servant reprieve in order that he repents of his error.

According to 'Abd Allāh b. 'Umar ﷺ, Allah's Messenger ﷺ said,

إِنَّ اللَّهَ يَقْبُلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَعْرِفْ.

Indeed, Allah accepts the repentance of the servant so long as he is not in the gargling throes of death.⁸⁵

Reported by Aḥmad, al-Tirmidhī (who declared it fine), as well as Ibn Mājah (who declared it authentic), Ibn Ḥibbān and al-Hakim.

According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said,

مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ.

Whoever repents before the sun rises from the west, Allah will turn to him in mercy.⁸⁶

Reported by Muslim.

Moreover, Allah ﷺ gives reprieve to the wrongdoer so that he turns to Allah in repentance. This is why Allah ordains the angels to

⁸⁴ Ibid., 4:48.

⁸⁵ Set forth by •Aḥmad in *al-Muṣnād*, 2:132; 3:425; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "On the Virtue of Repentance and Seeking Forgiveness," 5:547 §3537; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Repentance," 2:1420 §4253; •al-Hakim in *al-Muṣadrak*, 4:286 §§7659, 7661; •Ibn Ḥibbān in his *Ṣaḥīḥ* collection, 2:394–395 §628; •Ibn al-Ja'ḍ in *al-Muṣnād*, p. 489 §3404.

⁸⁶ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-dhikr wa al-du'a* [The Remembrance and Supplication], Ch.: "The Recommendation to Seek Forgiveness," 4:2076 §2703; •Aḥmad in *al-Muṣnād*, 2:395, 427, 495, 506.

delay their transcription of the names of the wrongdoers so that they may repent. This is not the case when it comes to good deeds. Allah also extends His Hand during the day for the wrongdoer of night to repent, and He extends His Hand by night for the wrongdoer of day to repent. Abū Mūsā al-Ash'arī رض reported that the Prophet صلی اللہ علیہ وسَلَّمَ said,

إِنَّ اللَّهَ يَمْسُطُ يَدَهُ بِاللَّيْلِ لِتُوَبَ مُسِيءُ النَّهَارِ، وَيَمْسُطُ يَدَهُ بِالنَّهَارِ لِتُوَبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Indeed, Allah عز وجل outstretches His Hand during the night in order that the wrongdoer of day turns to Him in repentance, and He outstretches His Hand during the day in order that the wrongdoer of night turns to Him in repentance—and this will continue until the sun rises from the west.⁸⁷

Reported by Muslim.

There are many Qur'ānic verses and hadith reports that speak about the encouragement and acceptance of repentance.

Another manifestation of Allah's mercy is that He informed us that His mercy precedes His wrath—so the beginning is with mercy. Abū Hurayra رض reported that the Prophet صلی اللہ علیہ وسَلَّمَ said,

إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي.

When Allah created the Creation, He wrote with Him over the Throne: 'My mercy precedes My wrath.'⁸⁸

Agreed upon.

⁸⁷ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-dhikr wa al-du‘ā* [The Remembrance and Supplication], Ch.: "The Recommendation to Seek Forgiveness," 4:2113 §2759; •Ahmad in *al-Muṣnād*, 4:395.

⁸⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: "And His Throne Was on Water, and He is the Lord of the Mighty Throne," 6:2700 §6986; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch.: "The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath," §2751; •al-Nasā'ī in *al-Sunan al-kubrā*, 4:418 §7757.

And since Allah ﷺ made His Prophet a Seal with mercy, not punishment, this means that the beginning and the end of existence are with mercy.

1.41 HOW ARE GOOD AND BAD DEEDS DEALT WITH?

Another manifestation of Allah's mercy for His servants is His pity and kindness toward them, His call for them to turn themselves wholly to Him, and His encouragement for them to repent and seek His nearness. This should not be surprising, since of Allah's names is al-Ra'ūf (the One Who Shows Pity); this name appears eleven times in the Holy Book of Allah. There are numerous hadith reports that explain the extent of Allah's mercy to His servants and show how He is swifter in turning to His servant with mercy than the servant is in turning to Him in repentance. There are hadith reports that show how Allah is more delighted with the servant's repentance than a rider who loses his riding animal with his belongings and despairs of finding it, only to discover it after losing hope.

Abū Hurayra ﷺ reported that Allah's Messenger ﷺ said,

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ طَنْ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرْنِي فَإِنْ ذَكَرْنِي
فِي نَفْسِهِ ذَكْرُهُ فِي نَفْسِي، وَإِنْ ذَكَرْنِي فِي مَلَأِ ذَكْرُهُ فِي مَلَأِ خَيْرٍ
مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِئْرٍ تَقَرِّبُ إِلَيْهِ ذَرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذَرَاعًا
تَقَرِّبُ إِلَيْهِ بَاعًا. وَإِنْ أَتَنِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً.

Allah ﷺ says, 'I am as My servant thinks of Me, and I am with him when he mentions Me. If he mentions Me in himself, I mention him in Myself, and if he mentions Me in a gathering, I mention him in a gathering better than his. If he seeks to draw near to Me by a hand span, I will draw near to him an arm's length. If he seeks to draw near to Me by an arm's length, I will draw near to him a fathom. And if he comes to Me walking, I will come to him jogging.'⁸⁹

⁸⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [The Affirmation of Oneness], Ch.: Allah's ﷺ saying: «And Allah warns you to beware of Himself

Agreed upon.

In another narration of Muslim from Abū Dharr رض:

وَمَنْ لَقِيَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيَتُهُ بِمِثْلِهَا مَغْفِرَةً.

And whoever brings to Me an earth full of sins, but has not associated anything with Me, I will bring him an equal amount of forgiveness.

‘Abd Allāh b. Mas‘ūd رض said,

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدٍ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا، وَبِهِ مَهْلَكَةً، وَمَعْهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَوَضَعَ رَأْسَهُ، فَنَامَ نَوْمًا، فَاسْتَيقَطَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى إِذَا اشْتَدَ عَلَيْهِ الْحُرُّ وَالْعَطَشُ. قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ. فَأَنَامُ حَتَّى أَمُوتَ. فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ، فَاسْتَيقَطَ وَعِنْدَهُ رَاحِلَتُهُ، وَعَلَيْهَا رَادُهُ وَطَعَامُهُ وَشَرَابُهُ. فَاللَّهُ أَشَدُ قَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَرَادِهِ.

I heard Allah's Messenger ﷺ say, 'Certainly, Allah is more joyous with the repentance of His believing slave than a man who disembarks in a wasteland with his mount containing his food and drink, and takes a nap and wakes up to find that his mount is gone—(and after searching for it) and becoming more and more hungry and thirsty, says, "I will go back to my original place and go to sleep until I die," and then places his hands under his head on the ground and sleeps and waits

[*wa yuhadhdhirus-kumu Allāh-u Nafsa-h*].” (Q.3:28), 6:2694 §6970; •Muslim, *al-Šaḥīḥ*: Remembrance [Dhikr], Supplication [Du‘ā’], Repentance [Tawba] and Seeking Forgiveness [Istighfār], Ch.: Urging the remembrance of Allah ﷻ, 4:2061 §2675; •Ahmad b. Ḥanbal, *al-Musnad*, 2:413 §934; •al-Tirmidhī, *al-Sunan*: *al-Zuhd* [Abstinence] according to Allah's Messenger ﷺ, Ch.: Thinking well of Allah ﷻ, 5:581 §3603. Abū Ḫālid رض said: “This is a fine authentic tradition.” Ibn Mājah in *al-Sunan*: *al-Adab* [The Proper Conduct], Ch.: The excellent merit of work, 2:1255 §3822; •al-Nasā’ī, *al-Sunan al-Kubrā*, 4:412 §7730; •and al-Bayhaqī in *Shu‘ab al-Īmān*, 1:406 §550.

for death, and after he wakes up, he finds his mount there before him with his provision, food and drink. Certainly, Allah is more joyous with the repentance of a servant than this man is with discovering his mount and provision.⁹⁰

Agreed upon.

Muslim added from the hadith of Anas ﷺ:

فَأَخَذَ بِخَطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ.
أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.

And he took it by its reins and said mistakenly out of his extreme joy, 'O Allah! You are my servant and I am Your lord!'

1.42 SOME OTHER MANIFESTATIONS OF ALLAH'S MERCY

Another manifestation of Allah's Lordly mercy is the fact that He divided mercy into one hundred parts and sent only one part down to the earth by which the Creation in their variety show mercy to one another—be it humans or animals—and left the remaining ninety-nine parts with Him. On the Day of Resurrection, the one part on earth will be added to the ninety-nine parts, returning to one hundred by which He shows mercy to His Creation. All of this indicates the infinite mercy of Allah ﷺ. Abū Hurayra ﷺ reported that he heard Allah's Messenger ﷺ say,

جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزُءً. فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا. فَمِنْ ذَلِكَ الْجُزْءِ يَرَاهُمُ الْخَلْقُ حَتَّى تُرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلِدَهَا خَشْيَةً أَنْ تُصْبِيَهُ.

Allah created mercy in one hundred parts. He retained ninety-nine parts and sent one part to the earth. Due to this one part, the creation shows mercy to one another, so much

⁹⁰ Set forth by •al-Bukhārī in his *al-Šaḥīḥ*: Bk.: *al-dā'awāt* [The Supplications], Ch.: "On Repentance," 5:2324 §5949; •Muslim in *al-Šaḥīḥ*: Bk.: *al-tawba* [The Repentance], Ch.: "The Encouragement to Repent," 4:2103–2103 §§§2744, 2746–2747.

that the horse lifts up its hoof from its young colt lest she harm it.⁹¹

Agreed upon.

And in another narration in Muslim's collection:

إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ السَّجِنَ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِ. فِيهَا يَتَعَاطَفُونَ وَبِهَا يَرَاهُمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا. وَأَخَرَ اللَّهُ تَسْعَا وَتَسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادُهُ يَوْمَ الْقِيَامَةِ.

Allah has one hundred parts of mercy. Of these, He sent one part that is shared between humankind and jinn and animals and insects. Because of this one part shared between them, they show mutual affection and mercy, and, due to it, the wild beast shows mercy to her young. Allah has reserved the remaining ninety-nine parts of mercy and will have mercy upon His servants with them on the Day of Resurrection.⁹²

Reported by Muslim.

Another manifestation of Allah's mercy is the fact that He multiplies good deeds numerously while counting sins singly. Nay, the good deeds even erase the bad deeds, and whoever thinks of performing a good deed but did not do it, Allah writes a good deed for him, and if he does

⁹¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: “Allāh Made Mercy One Hundred Parts,” 5:2236 §5654; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch: “The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath,” 4:2108 §2752; •al-Dārimī in *al-Sunan*, 2:413 §2785; •Ibn Hibbān in *al-Šaḥīḥ*, 14:16 §6148; •al-Ṭabarānī in *al-Mu‘jam al-awsat*, 1:297 §991; •al-Bayhaqī in *Shu‘ab al-īmān*, 7:457 §10975.

⁹² Set forth by •Muslim in *al-Šaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch.: “The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath,” 4:2108 §2752; •Ahmad b. Hanbal in *al-Musnad*, 2:434 §9607; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt ‘an Rasūl Allāh* ﷺ [The Invocations from Allāh's Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3541; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Hope for Allāh's Mercy on the Day of Resurrection,” 2:1435 §4293; •Ibn Hibbān in *al-Šaḥīḥ*, 14:15 §6147; •Ibn al-Mubārak in *al-Musnad*, 1:20 §35; •Abū Ya‘lā in *al-Musnad*, 11:328 §6445.

it, Allah writes for him ten to seven hundred or more good deeds. And whoever thinks of doing a bad deed but does not do it Allah will write for him one good deed, and if he does it, He will write against him only one bad deed. Almighty Allah says,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ وَعَشْرُ أَمْثَالَهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾⁹³

﴿Whoever brings one good deed will have to his credit (as a reward) ten more like it, and whoever brings an evil deed will not be punished for more than one similar (evil deed). And no injustice will be done to them.﴾⁹³

Moreover, Allah ﷺ replaces the sins of the wrongdoer and turns them into good deeds if the sinner repents. Allah ﷺ said,

﴿إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ الْسَّيِّئَاتِ﴾

﴿Surely, good actions erase the evil ones.﴾⁹⁴

And He said,

﴿فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتِهِمْ﴾

﴿So these are the people whose evil deeds Allah will change into good ones.﴾⁹⁵

Another manifestation of Allah's mercy is the fact that He made His entire Book a mercy, guidance, light and healing. Allah ﷺ said,

﴿إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ وَإِنَّهُ لَهُدَىٰ وَرَحْمَةٌ لِّلْمُوْمِنِينَ﴾

﴿Surely, this Qur'an expounds to the Children of Israel most of the things in which they differ. And verily, it is guidance

⁹³ Qur'an 6:160.

⁹⁴ Ibid., 11:114.

⁹⁵ Ibid., 25:70.

and mercy for the believers.»⁹⁶

Allah also said,

﴿الْمَ ۚ تِلْكَ ۚ آيَاتُ الْكِتَبِ الْحَكِيمِ ۚ هُدًىٰ وَرَحْمَةٌ لِلْمُحْسِنِينَ﴾

«Alif, Lām, Mīm. (Only Allah and the Messenger ﷺ know the real meaning.) These are Verses of the Book of Wisdom, Guidance and mercy for the pious.»⁹⁷

He also said,

﴿وَلَقَدْ جَعَلْنَاهُمْ بِكِتَبٍ فَصَلَّنَاهُ عَلَىٰ عِلْمٍ هُدًىٰ وَرَحْمَةٌ لِّقَوْمٍ ۚ يُؤْمِنُونَ﴾

«And surely, We have brought them such a Book (the Qur'ān) that We have elucidated on (the basis of Our) knowledge, a guidance and a mercy for those who believe.»⁹⁸

And,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَبَ تَبَيَّنَتْ لِكُلِّ شَنِئٍ وَهُدًىٰ وَرَحْمَةٌ وَبُشْرَىٰ ۚ لِلْمُسْلِمِينَ﴾

«And We have revealed to you that Glorious Book which is a clear exposition of everything and is guidance, mercy and glad tidings for the believers.»⁹⁹

And,

﴿وَنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ﴾

«And We are sending down in the Qur'ān what is healing

⁹⁶ Ibid., 27:76–77.

⁹⁷ Ibid., 31:1–3.

⁹⁸ Ibid., 7:52.

⁹⁹ Ibid., 16:89.

and mercy for the believers.»¹⁰⁰

Allah ﷺ also revealed the Torah to Prophet Mūsā ﷺ—the original Scripture, not the current altered version—a mercy. Allah ﷺ said,

﴿ثُمَّ أَتَيْنَا مُوسَى الْكِتَبَ شَمَامًا عَلَى الَّذِي أَحَسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِعَلَّهُمْ يُؤْمِنُونَ﴾

«Then We gave Mūsā (Moses) the Book to complete (the favour) on him who would become pious, and (revealed it) as explanation of everything and as guidance and mercy, so that they might believe in meeting with their Lord (on the Day of Resurrection).»¹⁰¹

Another manifestation of Allah's infinite mercy is the fact that He does not take the servants to account for what He has given them and honoured them with, for if He were to demand of them what is commensurate with His bounties, no one would be able to bear it. Abū Hurayra ﷺ reported,

سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: لَنْ يُدْخِلَ أَحَدًا عَمَلَهُ الْجَنَّةَ. قَالُوا: وَلَا أَنْتَ، يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِفَضْلِهِ وَرَحْمَةِ.

I heard Allah's Messenger ﷺ say, 'None of you shall enter Paradise by virtue of his works.' The Companions asked, 'Not even you, O Allah's Messenger?' 'Not even me,' the Messenger ﷺ said, 'unless Allah envelops me in His bounty and mercy.'¹⁰²

Agreed upon.

¹⁰⁰ Ibid., 17:82.

¹⁰¹ Ibid., 6:154.

¹⁰² Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Mardā* [The Patients], Ch.: “On the Sick Person Wishing for Death,” 5:2147 §5349; •Muslim in *al-Šaḥīḥ*: Bk.: *Šifāt al-munāfiqīn* [On the Traits of the Hypocrites], Ch.: “No One Shall Enter Paradise by Virtue of His Deeds; It is Only by Allah's Mercy,” 4:2064 §2680.

In addition, Allah ﷺ does not judge the servants according to His knowledge of their works; rather, He judges them on the basis of compatibility of their actions with the divine command and prohibition. So the one whose actions correspond to the divine command will be honoured, and the one whose actions breach the Lordly prohibition will be punished.

A similar example of Allah's mercy to His servants is that He conceals them in this life and does not expose them in the Hereafter. He only exposes those who announce their sins. Abū Hurayra ﷺ reported that the Prophet ﷺ said,

لَا يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Allah does not veil a servant in this life [of sins] save that He will also veil him on the Day of Resurrection.¹⁰³

Reported by Muslim.

Abū Hurayra ﷺ also reported that he heard Allah's Messenger ﷺ say,

كُلُّ أُمَّتِي مُعَافٍ إِلَّا الْمُجَاهِرِينَ. وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحَ وَقَدْ سَرَّهُ اللَّهُ، فَيَقُولُ: يَا فُلَانُ، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْرُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْسِفُ سِرَّ اللَّهِ عَنْهُ.

My entire community is pardoned save the 'announcers'. Indeed, it is a form of announcing when a man commits an evil deed by night and says upon waking—even though Allah veiled him: 'O So-and-so! Last night I did such-and-such,' even though he spent the night veiled by his Lord, but woke up removing Allah's veil that covered him.¹⁰⁴

¹⁰³ Set forth by •Muslim in *al-Šaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "The Glad Tidings for the One Whose Faults Allah Conceals in the World That His Fault Will Be Concealed in the Hereafter," 4:2002 §2590.

¹⁰⁴ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Adab* [Manners], Ch.: "A believer concealing himself", 5:2254 §5721; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [Piety and Familial Integration], Ch.: "The Glad Tidings for the One

Agreed upon.

Whose Faults Allah Conceals in the World That His Fault Will Be Concealed in the Hereafter," 4:2291 §2990.